THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY
AND FREE RELIGIOUS FELLOWSHIP

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WEEK BY WEEK

Kinship and Comradeship

IT WAS one of the profoundest of modern philosophers, Whitehead, who said that the deepest truths are not always those that are clear to the consciousness. Dr. Evatt, the Deputy Prime Minister of Australia, has speculated upon this fact in a recent analysis of the structure of the British Commonwealth in *The Times*. He considers that the "elements of kingship, kinship, and practical comradeship are all of supreme significance and make the Commonwealth an association of unique significance in the world of today". This is undoubtedly true. A "defence pact", for instance, is quite clear; its meaning can all be written into a document in precise clauses, but it is impossible to write "kingship, kinship and comradeship" into a written statement. That much of this underlying truth of emotion now includes India and Pakistan is quite clear, although it would be hard to define the emotion itself.

Meanwhile, Dr. Evatt sticks firmly by the *British* Commonwealth, and includes, for Australia, a deep personal attachment to the King himself, not to what he calls an abstraction, the Crown.

Since all this comes from a statesman of such an egalitarian state as Australia, on the other side of the globe, it may cause reflection upon the supreme power of kinship.

The Atlantic Pact and Marshall Aid

These same indefinable powerful forces are in operation around the Atlantic pact and Marshall aid. In fact it may be said that these two ideas of Western union, thought out and generously directed from America, will only accomplish what they are intended to when a common emotion begins to form around them. The states of the Atlantic pact must feel that they belong to one another, far outside and far beneath the reaches of military commitment; indeed, the military aspect will only justify itself and only be effectively operative when a common emotion springs from it. The same is true of Marshall Aid. As an instrument of policy, namely, enabling Europe to find its feet again, and find them quickly, it has been marvellously effective. The extraordinary economic progress made in Britain during the past twelve months, for instance, has partly been made possible by aid from America. In the over-all picture of recovery the aid may seem a little thing, but nevertheless a thing without which recovery could not have taken place, and consequently not a little thing at all. As policy, Marshall aid has been brilliant, its brilliance lighted up by the American generosity that made it possible; but it should be turned into more than policy. It should be made into one of the invisible bonds of emotion joining Western Europe into an abiding union with America. Out of the economic fact of Marshall aid should be created the deeper and more inexplicable fact of conscious unity. For those who choose to read the deeper emotions stirring in Western Europe and America this unity is slowly but most certainly coming into existence. It is one of the deepest foundations of hope in the modern world.

—And its Purpose

But the fact that these truths of the spirit—for that is what they are—bind certain men in certain ways should not be turned into a lie of the spirit, consciously excluding other men, because they are not immediately stirred by the same emotions. The deep danger that underlies all spiritual truths is that they may be turned in conscious, and often righteous antagonisms, against those who do not seem to share them. This is the lie that so often moves, for instance, in the fundamental emotions of religion. These emotions, so utterly true in themselves, have been misunderstood and turned into weapons of hostility against those who do not share them. All the persecution that has blackened the name of religion, all the bigotry and pride that have arisen out of its practice, have been caused by the lie that existed so close to the heart of its truth. (It still does exist.) These new political groupings in the modern world, the British Commonwealth and Atlantic union, would defeat themselves if they were tempted into conscious hostility towards the groupings taking place around Communism. For clearly what is possible say, between India, Ceylon, Britain and Canada, and between Norway, Italy and America, must be possible between other peoples not more divided by race and nationality than these nations.

Understanding Communism

There are two sides to this, of course; nothing apparently could be more exclusive and hostile than the emotions created around Communism. They have a common love, but they have a common hate as well. They seem to foster the lie as assiduously as they foster the truth. That should be recognised, not in antagonistic opposition but as a fact to be understood. The understanding of it, however, will keep the way open for common kinship. What has been accomplished with such great difficulty among certain various nations of the world can be accomplished among the whole. In short, the British Commonwealth, and the hidden spiritual forces of the Atlantic Pact, make possible the hope that if sufficient spiritual energy is poured out the dream of the ages may be realised. The whole world will be one.

Communism in the East

The article which follows these notes, from Mr. Anthony Elenjimittam, a young Indian living in Calcutta, will give some idea of the forces that are stirring in Asia. Against the background described by him (and, of course, it is a background seen through his eyes, *not* every detail need be exact) it can be seen how very academic a discussion of Communism can be in Europe in terms of political freedom. Starvation and misery stalk in the Asiatic East. The growing population pressed upon the meagre means of subsistence. The fortunate

few escape from the misery, and apparently are indifferent to it. These are likely to be permanent conditions for many years: in these conditions any chance to obtain bread is likely to be more important than the chance for political freedom.

The spiritual doctrines of the West will have little power in the East unless accompanied by economic salvation. The West, if it wishes to help the East, will have to discover a practical help, at least as powerful as that promised by Communism.

COMMUNISM IN INDIA

By Anthony Elenjimittam

INTERNATIONAL Communism is already on our door-step —nay, Communist typhoons are already blowing deep down into the heart of the Indian peninsula; they have entered already the Holy of Holies of religious India. The old gods and goddesses of the Hindu pantheon are giving place to new forces. The same old religious fervour is there; and the instinctive religious fervour, or fever, of the Indian mind is additional power to the Communism that has already overthrown the Government of Chiang-Kai-shek, once the idol and leader of 450,000,000 Chinese people.

The emergence of Communist China is proving to be the mightiest and perhaps the most irresistible force in speeding up the economic-political revolutions that rage now in Burma, blowing southward to Malaya, Siam and Indo-China. The entire South and South-East Asia is definitely moving towards the Communist economy. The people in America, the land of dollar-power and private enterprise, the people in England, the land of social security and individual freedom, can hardly understand the reasons of the present Communist waves in Asia. They only see in it the subtle diplomatic and political game from Moscow to control the entire Asia through the spread of Communism. Of course, oceans and continents separate America from the present scenes in South-East Asia. The underground cables go too much into the oceanic waters and the wireless is often disturbed through the atmospheric conditions to get an exact recording of what is happening in Asia. Even if at times the exact recordings and reports are sent to the other end, their comments, glosses and footnotes disturb the northerly direction of the compass needle.

In Indonesia and Indo-China the Communist unrest assumes a suppressed, but a more virulent form. There the people have to fight a two-front battle, political and economic. The hard Dutch muscles, and the colonial blood in the French have not learnt any lesson from the British who have left the destiny of the Asiatic countries in their own hands. But in countries like China, Burma, Siam, Ceylon and now in India, the fight is basically economic. The population is increasing at a rapid speed, but not the means of subsistence. In India, Pakistan and other Asian countries there are 55,000 new babies crying every morning, but there are not yet signs of 55,000 more bowls of rice, nor 55,000 more loaves of bread for consumption. In all the Communism-infested countries the wealth of the country is accumulated in the hands of a few idlers whom, under the old order of things, birth blessed with many privileges and immunities. In these countries there is not even a fully developed capitalistic system—i.e., increase of capital through increase of production—in the sense that it is understood in Europe, America or other civilized parts of the world. There is rather a black-marketing and corrupted system everywhere by which the money of the monied people increases even with less production. Not only in India, but also elsewhere across her north-eastern borders, the rich are growing richer and the poor are growing poorer. The gulf between the haves and have-nots is incredibly too big to bridge. The few idlers who possess and enjoy all the blessings of the country can do it only by losing their humanity, sensitivity and feeling. Heartlessness, inhumanity are rampant among the possessing few, whereas degeneration, disease, poverty, all-sided misery grind down the dispossessed many everywhere.

True, Moscow will be rejoicing because she will be getting more and more converts to her economic-political philosophy of life, even as Mr. Churchill, the leader of the new European Union, or President Truman, the defender of American way of Democracy, would naturally feel gratified at the spread and success of their ideology. Whether Moscow is making political capital out of the present state of things in Asia, or whether the term "Communism" is becoming growingly a discredited word in the Western Democracy or in the established governments of many Asiatic countries, are all immaterial to the basic fact that the empty bellies and walking skeletons are slowly beginning to realise their hell *vis-á-vis* the *maharajas*, zamindars, the black-marketeers, the bribe-receiving Government officials and the host of those dark goblins who fancy themselves to be the angels of light and defenders of the established state of things.

From the blazing flames in Burmese jungles, from across the Chinese walls, India is beginning to feel the heat of the present revolution that is going on in the East. The Nehru Government, the most popular Government in India until Gandhiji's assassination, is today becoming less popular and less representative. The present Government have to their credit some achievements—the fact that they held the ground after one of the major political operations of modern times, the partition of the country into India and Pakistan, coupled with the huge refugee problem from Bengal and Sind, from N.W. Frontier and East Bengal; that they brought in the Indian States within the Union; that they paved the way for the solution of Kashmir and Hyderabad, all this is proof of their success. But other facts are coming to the limelight which are making the position of the Government more and more difficult. Many new opposition forces are surging forth, many new political parties are being formed, to take the place of the once mighty Congress which is dwindling away so fast after the disappearance of that one single man, that incarnation of spiritual energy, Mahatma Gandhi, the one man, who, through his personal influence kept the various parties and forces of the country under the parenthood of the Congress.

The Congress today is a name. It has lost its spirit of sacrifice, conscious suffering and discipline. Cases of inefficiency, corruption and nepotism are being multiplied in the Government. On the other hand, the woes, sufferings, and miseries of the common man in the villages and towns increase day by day. Now the present Government is taking action against the Communists, especially after the recent Communist simmerings in Calcutta. But mere action against Communists, mere suppression and banning, without meeting the economic unrest in the country, will make Communism only all the more powerful.

The saner brains in India, however, do not want to see their country going through the baptism of blood and fire which is the programme of violent Communist revolutionaries. They realise that the only way to save India from the horrors of a civil war, from the outbursts and volcanic eruptions of violent Communism, is the immediate peaceful State-ownership of the means of production and distribution. Call this Socialism, Communism, Democracy or by any other name, the fact is that the present economic-political volcano which is only sending forth smoke will send out lava, destructive flames, if the present Nehru Government do not do something effective to abolish or shorten the gulf between the haves and have-nots in the country. The issue is economic and it should be met on that plane. Mere bullets will not kill ideas nor solve economic problems. Mr. Paul Hoffman, the U.S. Economic Administrator, after his recent round-the-world tour made a significant statement. He said: "The tragic consequences of believing that Communism could be beaten by bullets alone were all too evident. I am utterly convinced that Russian efforts to take over China can be stopped only by concurrent operations on three fronts—economic, political and military".

The Rev. Barbara Thomas, minister of the Unitarian Church, Cheltenham, has been appointed a local magistrate. The *Gloucester Echo* says of her that "her tenure of the office (minister) has far exceeded that of any other minister. In local affairs she has taken a keen and energetic interest".

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The Rev. D. Jacob Davies, minister of the Unitarian Church, Highland Place, Aberdare, has received an invitation from the B.B.C. to broadcast a service from the church on Sunday, October 9, from 7.45 p.m. to 8.25 p.m. The church authorities have accepted the invitation.

QUESTIONS OF RELIGION

SHALL WE TRUST THE EXPERTS?

By G. Randall Jones, B.D.

SHE WAS a devout Catholic, of the Roman obedience, and she knew why she was a Catholic. As she put it: "When my child was sick, I did not deal with the case myself; I consulted an expert, a qualified medical man. If I found myself involved in an intricate law court action, I should not face the judge alone and unaided; I should seek expert advice, the advice of a trained lawyer. In the same way, when religious issues are at stake, and what is involved is not my child's health or my material welfare, but my eternal destiny, I turn to the expert. I do *not* think for myself; I think as the Church directs me to think, knowing that the Church is wiser than I".

So I asked her to come with me to the Museum adjoining the Pump Room at Bath.

When we got there, I pointed to a glass case containing a miscellaneous collection of Roman relics. Among them was a small metal tablet, on which faint traces of an inscription could be seen. Attached to it was a card describing what it was, or was supposed to be: "Incised Inscription: read by Prof. Sayce as a record of the cure of a Roman Lady by the Bath Waters, attested by three witnesses; read by Prof. Zangermeister as a curse on a man for stealing a table cloth; by others as a curse on someone for stealing a Roman slave."

"Yes," she said, "that's very interesting. But we were talking about religion. What has this old Roman relic got to do with the subject we were discussing?"

I suggested that the relic was strictly relevant to the subject. I reminded her that she had rested her case on the proposition that we must trust the experts. I admitted that in many matters, such as law and medicine, the ordinary layman would be well advised to put himself in the hands of an expert. But her Church claimed to be the infallible expert, and I could not admit that any expert was infallible. Here was a simple test of the expert's skill—the reading of an incised inscription. Prof. Sayce was a front-rank expert in that particular branch of knowledge; he was one of England's foremost philologists, he served on the committee which revised the Old Testament, and his numerous works on the science of language are classics. But Prof. Zangermeister was also an expert, and I doubted not that the others were acknowledged authorities. Yet they all read the inscription differently.

Then what must I do? What can I do? I cannot read the inscription for myself, since my acquaintance with this highly-specialized branch of science is altogether inadequate. If I elect to follow Prof. Sayce rather than Prof. Zangermeister, or Prof. Zangermeister rather than Prof. Sayce or one of the others, my choice is valueless and meaningless. It would not acquire value and meaning unless and until I had studied the subject sufficiently to be able to pronounce an informed judgment as to which of the different experts had come nearest to the truth. But by the time I had done this, I should myself be an expert, entitled to offer a translation of my own. In the circumstances, and in view of the fact that those who are supposed to be able to read the inscription are not agreed as to what it means, all I can do at the present moment is to say that the precise interpretation of the inscription is uncertain.

But I am not going to be such a fool as to say that no inscription is there.

As I pass along the ways of life, all sorts of experiences come to me. Some of them are mediated to me through the physical senses; others seem to come directly, as intuitions or intimations of spiritual reality. Concerning experiences of the latter sort, I think they are like the incised inscription in the Bath Museum. That is to say, they are *there*, and for me their reality is beyond all question, but the interpretation of them is not beyond all question. I can read about them, but I do not believe in them because I have reasoned about them; I have reasoned about them because, first, I believed in them.

I gladly acknowledge that in all my reasonings I have derived enormous help from the reasonings of others, the outstanding experts, the results of whose reasonings are set forth in hymns and prayers and theological tomes and creeds and confessions of faith. All these by-gone interpretations of spiritual experience can act as sign-posts to the modern pilgrim. I should not think much of a modern scientist, or pseudo-scientist, who despised the work of the pioneers of science, such as Newton, or Dalton, or Priestley. Nor do I think much of the modern pilgrim who supposes that the best way of dealing with the pioneers in the realm of spiritual interpretation is to ignore them.

The fact remains that the modern scientist does not consider himself bound by or limited to the theories of Newton or Dalton or Priestley. Nor can I be bound by or limited to the interpretations of spiritual experience offered by the experts of the past—more especially in view of the fact that the experts do not agree among themselves. They are not to be found only in the Church of Rome. They are not limited to the confines of Christendom. Not all of them were, or are, prepared to name the name of God.

Personally, I thank God for the experts, and especially for one among them who has influenced me most, a man who in old-time Galilee went about doing good. But I try to use the experts rightly. I think I am using them rightly when I do my best, so far as my abilities and opportunities permit, to consider what all of them have to say, and proceed from that point to build up an interpretation of my own. I feel I should be using them wrongly if I were to pick out one of them, to the exclusion of all the others, and proceed to follow that one blindly. All the experts in the realm of the spirit have called on men to follow them. But the expert who calls men to follow him blindly is thereby proved to be no true expert.

Here, it seems to me, the whole case for the authoritative or dogmatic form of institutional religion (like the case for the authoritative or totalitarian State) breaks down. For, according to the political and religious dogmatists, you must *not* think for yourself—you must put yourself and all your interests into the hands of the expert. In order to do it, however, you have to pick out one expert from a multitude of experts, and how can you do that? You can only do it by guess-work, which is morally indefensible, or by an act of private judgment, which is the very kind of judgment that the dogmatists tell you to avoid!

I shall continue to consult a doctor when I am sick. I shall go to a lawyer if I find myself involved in any legal tangle. But my religion is something which I must think out, and work out, for myself. Experts may suggest and guide, but they shall not compel or coerce; I will follow, but I will not follow blindly.

THE CHURCHES AND JUVENILE DELINQUENCY

By H. H. Cheetham.

(Assistant-Secretary, General Assembly.)

AT THE recent Conference on Juvenile Delinquency called by the Home Secretary, Mr. Chuter Ede, and the Minister of Education, the General Assembly was represented by its Assistant-Secretary, Rev. H. H. Cheetham. Both the Home Secretary and the Minister of Education addressed the Conference, attended by Church leaders, Youth workers, Educationalists, Psychologists, Welfare workers, Magistrates, Police and others interested in Youth work. Attention was drawn to the fact that 44,000 juveniles were convicted of indictable offences in 1948, an alarming increase upon the high figures of the war and immediate post-war period. These figures indicated a moral deterioration over a long period not only of young people but of the community at large. Fortunately, the Conference did not allow this increase of juvenile delinquency to obscure the fact that 98 per cent. of our juveniles never enter the courts.

Twenty speakers, representing all sections of the Conference, made important contributions to the discussion that followed. The general "climate of unrest and insecurity", lack of homes, unhappy marriages, too few schools for handicapped children, lack of child guidance clinics and marriage guidance councils, the lowering of moral standards, inadequate provision of playing fields, were among the reasons given for this increase in juvenile delinquency. All agreed that we cannot isolate juvenile delinquency from the

greater problem of the low moral standards prevailing in all grades of society. The value of Juvenile Courts was questioned by some speakers. They declared that sentimentality, the misuse of probation and the carrying of informality too far had not helped these courts to be effective. Others stoutly defended the Courts and testified to their value in the treatment of young offenders. The psychologists, who were not given a very sympathetic hearing, stated that the problem could not be solved whilst the Government did not undertake scientific and psychological research into the causes of delinquency. There was one interesting contribution showing how Mothercraft classes were helping young people to create happy homes and so reduce the danger of delinquency. One felt that this might be a subject to be considered by the Women's League branches and Youth Groups.

So diverse were the excellent contributions of the speakers that it looked as if this important Conference was not going to yield any other result than that of giving nation-wide publicity to the increase in Juvenile Delinquency. Then the Home Secretary announced that this Conference on the national level was but the prelude to a great number of local conferences to which representatives of the Churches and the bodies represented would be called. He appealed to the religious bodies to see that their leaders in all parts of the country took an active interest in these local conferences. The problem of Juvenile Delinquency and kindred subjects would only be solved by local ministers and other leaders, who understood the conditions under which their youth lived. Moral re-education and the spiritual revival necessary to bring the nation to higher standards of honesty and truthfulness could not be undertaken by the Government. This was a task for the inspired leadership of the churches and the voluntary social workers. May I, therefore, as your representative at the National Conference, urge all our ministers and youth leaders to accept the invitation of the Home Secretary by taking part in the local conferences on "Juvenile Delinquency". Here is a field of community service and social action which should receive the full support of all our churches and their members.

GERMAN DIGEST

By Magnus C. Ratter

The Digest of the Press of the Minor Religious Denominations in Germany is issued by the Religious Affairs Branch of the British Government in Germany.

The statistics regarding religious bodies are most interesting. Within the British Zone, they are as follows: Baptists 78,000; Methodists 12,750; Congregationalists 12,500; Mennonites 13,000; Moravians 1,370; Unitarians 2,000; Mormons 2,757; 7th Day Adventists 10,000; Quakers 500; Christian Scientists 2,000. Remembering that the Unitarians are self-created, that they have no support and little encouragement from outside, the figure proves a fair amount of independent thinking.

As the larger denominations appear to be strongly evangelical, almost fundamentalist, there is the greater need for the Unitarian witness. These Unitarians have received nothing whatever from outside sources. American Unitarian charity has gone entirely to displaced persons: English Unitarian charity went to Czechoslovakia. A like official figure from the other zones would be most interesting: it would be much higher.

The contents of the *Digest* are tabloid quotations of great potency: suffering is distilled, theology is triturated and the dose is essence of orthodoxy. Dr. Niemoeller tells "we are living in one great concentration camp", a phrase as untrue as it is striking. "Everything great in the estimation of the world is an abomination in the eyes of the Lord", is Congregational gloom at its gloomiest.

The Baptists have managed to rebuild their college at Hamburg. We congratulate them but cannot stifle a wonder that this has been possible before homes, so desperately needed. The other contributors of the contents, the lament that British Congregationalism is dangerously infected with modernism, all show the great need for the Unitarian sacred common sense. The tenor of the orthodoxy this document reveals somewhat explains the extreme left-wing character of the Unitarian religious position.

The Christian Community (Anthroposophists) have a worthy statement appreciative of human fellowship in the days of deep distress: one of the few instances when religion takes a social turn in the volume. The Buchmanites also have a strong social awareness. We ourselves saw their play "The Better Way" when there.

Jehovah's Witnesses are very strong: figures are not available as to their strength. One thousand were executed by the Nazis, and another thousand died in prison. More than any other community they refused to obey Cæsar.

"LOOKING ROUND"

Mostly at Unitarian Affairs

In October of last year, Dr. Edwin Broome, a Unitarian minister visiting this country, gave a description in THE INQUIRER, in two articles, of Unitarianism in America. The articles caused a ripple on the other side of the Atlantic. We have been asked by the Editors of *Our Faith*, a publication of the "Unitarian Christian Fellowship" to print the leader in the current number. It comments upon Dr. Broome's articles.

We quote as follows:—

Dr. Edwin C. Broome of Belmont, Mass., published a report on American Unitarianism in the British INQUIRER which is reprinted in the *Christian Register* (Jan.). Included in the former but omitted from the latter is a reference to "the Christian Committee, the present-day protagonists of the Unitarian Oxford Movement". (Oct. 30, p. 350.) Unitarian Christian Committee was, until the autumn of 1947, the name of the Unitarian Christian Fellowship.

The Oxford Movement, as our readers may know, was not the "Oxford Group Movement". The Oxford Movement's tracts, published between 1833-41, advocated a belief in the apostolic succession of the episcopacy, in baptism as a means of regeneration, and in the eucharist as the means of salvation. Its most renowned leader, John Henry Newman, became a Roman Catholic.

Our British friends should be told that no one of us has ever seen the slightest evidence of the existence of such a Unitarian movement over here. Nor has the Unitarian Christian Fellowship ever been entangled with or had the remotest resemblance to the Buchman Group Movement.

Dr. Broome also writes that "to many of the more conservative, or 'rightist' members of our fellowship, the term 'humanism' is correlative with atheism, or, at best, agnosticism". And yet in the autumn issue of the *Humanist* (p. 150) its new managing editor, Mr. Paul Kinsey, writes: "I am an atheist . . . I am an agnostic . . . I am of course a freethinker. . . . Now if a combination atheist-agnostic-freethinker-rationalist-Unitarian can join the humanists . . . Humanist is the inclusive term for all boosters of human happiness here and now".

In view of such confessions coming from that quarter, Dr. Broome is scarcely accurate in blaming the "more conservative" for labelling the humanists atheists or agnostics.

Finally, Dr. Broome makes a specific reference to our publication. As he reads *Our Faith* he cannot understand why the members of the Unitarian Christian Fellowship "seek to remain as ecclesiastical bedfellows with those who represent such marked differences".

In other words, he thinks it odd that we should want to remain within the American Unitarian Association. But what Dr. Broome has failed to observe, or at least failed to mention, is that on the title-page of every issue of *Our Faith* to date the stated purpose is identical with the purpose of the American Unitarian Association itself, as stated in the first paragraph of its By-Laws. No true report of American Unitarianism should fail to notice the harmony between the Association's purpose and that of *Our Faith*.

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I have received from I. H. the following note on Douglas Rebman.

"Rebman and I were fellow-students and fellow-heretics at Hackney College. Neither of us, I think, knew very much about Unitarianism in the early days of our college career, but we knew lustily enough the discomfort of questioning the teaching of the Principal whom we revered. Compositions, too, could be critical. For some reason I was present when a

professor was reporting the dissatisfaction of one of these congregations. The subject of Robson's sermon had been 'The Chariots of Israel and the Horsemen thereof'. Anticipating the line that criticism would take the student said, 'I could not pretend to believe in the actual existence of the chariots and horsemen'. The professor replied, 'As I understand the trouble they were the only things you seemed to believe in'. The time-lag displayed in the Year Book (Ed. Hackney College, 1902-8; Minister, London, Peckham, 1911) reveals something of the price Robson paid for his heresy. It was during that period that his mother said that B.D. stood for Better Dead. His friendship at Hackney was a good thing at the time; it has been a good thing to look back upon."

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In every church where INQUIRERS are sold, or where the attention of the congregation is drawn to the existence of the weekly organ of the Unitarian Movement (there are still churches where this service is entirely neglected) there is usually one person in charge of the sales. Much devotion is given to this work. A correspondent informed me last week of one "Friend of THE INQUIRER" who had been in charge of the distribution of the paper, in one church for sixty years. She, the distributor, reports the cheering news that more are sold now than ever before. Can you, reader, do anything more to increase the sale in your church? "INQUIRER."

"THERE IS A SONG NOW SINGING"

By R. V. Vickers

WHEN AT the Dawn of Creation the mighty fiat went forth —"Let there be Light" lo! there was light—the Light that enlighteneth every man that cometh into this world, and then this earth of ours started its venture in space carrying an argosy of human souls destined from that Dawn to make manifest the will of God.

Conscience is that Light, Love its companion of warmth, and in these days of waning faith and selfish aspirations, with consciences growing weak, that Light supernal still glows as on Creation Day.

We have but to unseal our eyes to glimpse its rays and open our ears to hear its accompanying music of Love.

"There is a song now singing,
Catch but its faint beginning
And you will still its notes prolong
For ever ever learning but never quite discerning
The deep full meaning of the song.

It tells of love undying before which grief is flying
Like mist swept by the sun along,
Oh how earth's sorrow leaveth
The heart that here receiveth
The holy music of the song."

It has become apparent to thoughtful minds that the old dream of a world acceptance of Christianity as its philosophy and faith was but a limited vision of God's way of dealing with mankind—not one channel but many are destined to convey the various manifestations of his Light and Love and only through the human heart and conscience does that Divine nature and will become manifest to mankind.

The Mystery of Life can only be pierced by another mystery—the Mystery of Love, and here again the Poet comes to our aid, dispelling doubts and fears and transmuting slow, halting thought into things of beauty.

"There are some mysteries, I scarce begin
To thread them but from them out springs love,
Flies through them like a bird along a grove,
And sings them to forgetfulness in joy.

But one e'en now doth come to hold her mute:
Oppression yet doth crush with iron foot . . .
Our power is so much weaker than our will—
But Love omnipotent!"

O! alchemy of Love changing all in the twinkling of an eye, that out of common clay can fashion us into the likeness of Adam—the Adam of the new Dispensation—alert of conscience and with a heart aflame with love for all around us, so that once more within us soundeth the Music of the Spheres and we with joy realise

"There is a song now singing."

I APPEAL TO YOU

OF WHAT use your intellectual theories, your verbal generosity, the beliefs that tighten you; all that comes to you through the intellect, save where they are, *immediately*, powerful to rearrange your conduct?

Truth waits for you, but you are veiled like an Eastern woman save for the one thing; Truth passes you by, wondering who you are and why you hide yourself. Truth passes you, and you do not even know that he has passed.

Why sit in strained and rigid pose (of body and of mind) at what you call your meditation or your prayer, waiting for the Light? Along a busy street a thousand pass you, remaining strangers to you, and each a revelation of the Divine—or of the Devilish, each calling on you for love, for comradeship, for pity, and you so wrapped in your problems and your dreams. I appeal to you. Open your eyes and see, not the suspicious shadows of darkened sanctuaries, but the glory of God unveiled and untarnished, wherever can be found hearts that can truly say: "I have loved; therefore, I have lived".

Ernest V. Hayes.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

THE COERCIVE SOCIETY

IN THE course of a letter, Mr. Nicholas J. Teape, of Harold Wood, Essex, writes as follows:—

How then can I approve of a coercive society—whatever form it takes. The capitalism of the west coerces by economic methods combined with state power, and masquerades as freedom and social democracy. The so called communism of the east relies on the police state alone. Both assume the corruption and selfishness of man. They are based on the theory that the world's work can only be done if you give people a selfish motive for doing it—to stave off hunger on the one hand or to save their skins from the bullets of the police or the army on the other. In either case man has to prostitute his faculties and abilities for gain, or to avoid penalties. This coercion reaches its worst form in warfare which reveals the utter sham and hypocrisy which overlies our so-called civilisation.

How does all this tally with our faith in God and in the divinity of man? I cannot see that it tallies with it at all and I think that the greatest task before us to-day is to work out a social system consistent with our faith. It will not do to be religious radicals and social reactionaries. Neither will it do to confine the working out, in practice, of our convictions, in our personal relations with other men, important though it is. All our relations, all our actions, are influenced tremendously by the social system under which we live—a system which, I repeat, is utterly repugnant to the principles of freedom. Our educational system, our marriage laws, our daily work, even our amusements are all based on coercion and discipline. It is time we translated our crusade for freedom of thought into a crusade for freedom of action.

I would like to know, therefore, what form of society those contributors and readers of THE INQUIRER who are so violently critical of Socialism (or what passes for it these days) really desire? What is their attitude to the distribution of wealth, to authority and discipline in schools, to industrial and military conscription? The application of reason to theology has produced excellent results, why restrict it to that field alone?

UNITARIANS AND THE INDIVIDUAL MAN

SIR,—In THE INQUIRER of February 19 you say: "The New Testament is not the source of revealed truth. Neither is the authoritative Church. Unitarianism therefore implies that the supreme responsibility for truth rests upon the insights of the individual man". But, surely others besides Unitarians believe this. Dr. W. R. Inge for instance, certainly does, as is made clear in his last two books. And so I have no doubt do many in other denominations.—Yours

Windermere. *R. M. Abel.*

[*We also have no doubt.*—ED.]

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Liverpool District Women's League.—There was a good attendance for the Annual Meeting, held on February 23, at the Ancient Chapel of Toxteth. A young member from St. Helens, Miss Sheila McLeod, conducted the Service and gave an illuminating address, which was much appreciated, on the inspiration of great music. She recalled the story of David and Saul and went on to speak of the many ways in which music helped us, illustrating with reference to works of the great masters the soothing, comforting, uplifting, transporting and unifying influences of this noble art. Tea and the Business Meeting followed. Mrs. Scott moved from the Chair a resolution expressing the deep regret of the members at the death of Mrs. Robinson, of Hope Street. The Committee's Report, read by Mrs. Stewart, in the absence of Mrs. Atherton, the Treasurer's Report presented by Miss Rudge, and the Fellowship Report, spoken by Mrs. McLachlan, were adopted. Then followed the reading of the Branch Reports by each Branch Secretary. These called forth an appreciative speech about the work done in the branches from Mrs. Billinge. The reports were adopted. The following officers were then elected: President, Rev. Ada Tonkin; Joint-Secretaries, Mrs. Atherton and Mrs. Stewart; Fellowship Secretary, Mrs. Knowles; Publications Secretary, Mrs. Smith; Friendly Links Secretary, Mrs. Webber.

In her felicitous and humorous farewell speech, Mrs. Scott expressed the pleasure her two years of office had given her and gratitude for the kindness she had everywhere received. She pinned the badge of office on Mrs. Tonkin's coat. On behalf of all present Mrs. Redfern expressed most gracefully the regard and affection in which Mrs. Scott was held, Mrs. Tonkin following this up with a tribute equally sincere and enthusiastic. Mrs. Sokell was nominated as National League President and Mrs. Scott as member of Central Committee. A hearty vote of thanks to Miss McLeod, the Organist and Choir and friends at the Ancient Chapel who had kindly acted as hostess was moved by Mrs. Hughes, seconded by Mrs. Williamson and carried.

News from Ireland.—In response to the appeal by the G.A. Education Department, the committee of Mountpottinger Unitarian Church invited members of its Young People's Club to conduct Services and read the Scripture Lessons and the Message from the President of the Department. Retiring collections, taken at morning and evening Services amounted to £2 10s., and this sum will be sent to help the work which the Department has planned for the future.

On March 9 the Meeting of our Young Peoples' League, held in All Souls' Church, took the form of an Inter-church Quiz. Teams from Holywood, All Souls', First Presbyterian Church, Rosemary Street, and Mountpottinger, competed. The winning team, All Souls', were given Book Tokens value at 5s. each as prizes. The Question-master was the Rev. A. L. Agnew, B.A., DD., minister of All Souls' Church.

Oldbury.—On Sunday, February 27, at the Evening Service, conducted by Rev. H. Warnock, assisted by Rev. J. D. Crosland, of Tabernacle Church, Oldbury, a Memorial Tablet for the late Rev. H. C. Hawkins, Minister for 33 years, 1914 to 1947, was dedicated, also forty Hymn Books, a gift to the church from Mrs. H. May Hawkins, in memory of her husband, and two Flower Vases from his daughter, Miss Ivy E. Hawkins. The unveiling of the Memorial Tablet was carried out by Mrs. H. May Hawkins, followed by two minutes silence and a prayer of Dedication by Rev. H. Warnock, who, in his address mentioned the great Christian work achieved by Rev. H. C. Hawkins, also his efforts on behalf of the Education of the people of Oldbury and the welfare of all. Many had good reason to be thankful for his life. The Rev. H. Warnock had close friendship with him during the 33 years, he becoming Minister for the Walsall Church the year before, i.e., 1913.

The church was beautifully decorated with flowers and there was a large congregation which included the Deputy Mayor and Mayoress, Alderman and Mrs. George Rose, representing the Corporation of Oldbury.

Plymouth.—With a cutting from the City's evening newspaper pasted on the wrapping, reporting that the Food Ministry had refused the Church an allowance of soap for cleaning purposes, a parcel addressed to the Church Secretary, Mrs. I. M. Roberts, was delivered a few days ago at the Plymouth Unitarian Church. It came from a woman in Virginia, U.S.A., to whom a Plymouth friend regularly sends the local newspaper, in which the read of the Church and its unsuccessful application for a soap ration. Having previously lived in Plymouth, she felt she would like to make a small gift on behalf of her hostess and herself of a number of bars of soap, which are being gratefully acknowledged.

JOSEPH EAGLETON

It was a sad congregation that met at Mill Hill Chapel, Leeds, on Saturday, March 5. It gathered to honour the memory of Joseph Eagleton, a good man if ever there was one. In a special way he was a son of Mill Hill. First a pupil in the Sunday School, then as teacher there, and on through the years, filling every office of trust which could be offered him, until he retired only recently from the position of Secretary to the Trustees. He was never one to see that someone else should do the work. He could be relied upon to do it quickly, efficiently and steadfastly.

He was a loyal friend to Mill Hill Chapel, and in the years that lie ahead, however great the effort and dedicated the Service, there will only be one Joe Eagleton.

"So he passed over and all the trumpets sounded for him on the other side."

WILLIAM McMULLAN

A DEVOTED minister and a cheerful presence is removed from our fellowship by the death of William McMullan, at the age of 67. A native of Belfast, a student of Queen's College, Belfast, and the Unitarian College, Manchester (then the Home Missionary College), he exercised a ministry of almost 40 years, mostly in the neighbourhood of Manchester, gaining an increasing appreciation for his qualities of heart and mind. Essentially a friendly spirit, with true insight into the obligations of friendship, he saw bread, beauty and brotherhood as universal human needs, and his zeal for social change sometimes made his ministerial way difficult. As a preacher he had in a marked degree—in the words of one of his hearers—"the ability to reduce a problem to its common-sense terms, to rid it of distracting and extraneous considerations and to help one to see it as simply as possible".

To his brother ministers he was a loyal comrade who enlivened their fraternal discussions with wit and wisdom. In denominational business he played a helpful part, at one time serving as President of the Manchester District Association, and, in his short retirement continuing to support actively the Association's work. In all the places where he ministered, Swinton, Newcastle (Staffs.), Rawtenstall, Middleton and Chorlton, he will long be held in affectionate remembrance as one who desired to live with men and be their friend. Much sympathy is extended to his widow, who shared his ideals and his toils.

The Cremation Service, on March 1, was conducted by the Rev. Fred Cottier, and a Memorial Service, at the Chorlton Church, on Sunday, March 6, was conducted by the Rev. J. Harry Smith.

J. H. S.

DOUGLAS WALTER ROBSON

WIDE manifestations of grief marked the sudden death of the Rev. Douglas Walter Robson, Minister of Elder Yard Chapel, Chesterfield, for the past 27 years. Mr. Robson collapsed on Tuesday, February 22, while on his way to visit a sick member of his congregation, and died almost immediately.

A man of deep understanding and profound sympathy, Mr. Robson worked ceaselessly for a better understanding between the peoples of the world; he was a foundation member of the Chesterfield Branch of the League of Nations Union. Convinced that a universal language would do much to overcome the distrust between nations, he was for a time President of the East Midlands Esperanto Association.

During his long ministry at Chesterfield Mr. Robson found time for all manner of good works. The Chesterfield Royal Hospital, of which he was for many years a member of the Board of Managers and also Hon. Chaplain, was the object of his unceasing care. He was also Past President and Hon. Chaplain to the Chesterfield Caledonian Association. A member of the Trinity District Committee of the Chesterfield Borough Welfare Organisation since 1927, Mr. Robson had been Chairman since 1943.

He took over the Secretaryship of the Chesterfield District Boy Scouts' Association in 1939 and held that post throughout. He was Chaplain to the 19th Troop. A Past President of the Chesterfield Sunday School Union, Mr. Robson had been associated with the Union throughout his ministry.

A large and representative congregation assembled in Elder Yard Chapel, on Friday, February 25, for the service prior to cremation at Sheffield. On Sunday, the Morning Service was cancelled, and following the scattering of the ashes within the precincts of the Chapel grounds a Memorial Service was held at 6.30 p.m., in the presence of a large and deeply moved congregation. In the passing of Douglas Robson we lose a devoted minister and a worthy citizen of whom it has been said: "His influence extended far beyond his own Church".

D. T. E.

CALENDAR

SUNDAY, MARCH 20th

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIS.
ABERDEEN, Un. Church, Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERSTWYTH, New Street Meeting House, 11, Mr. SYDNEY HERBERT.
ACCRINGTON, Unitarian Free Church, Oxford St., 10.45 and 6, Rev. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Church, 11, Rev. ELSPETH VALLANCE, 6.30, Rev. A. W. VALLANCE.
ANSWELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Supply.
ASTLEY, Unitarian Chapel, Manchester Rd., 11 and 6.30, Mr. J. MATHER.
BATH, Trim Street Chapel, Unitarian, 11 and 6.30, Rev. H. D. WARD.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Rev. Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. H. H. CHRISTIAN.
BERRIS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Mr. COLIN DENCE.
BILLINGSHURST, Free Church, South St. 11.15, Rev. J. MARTIN HALL.
BIRKENHEAD, Unitarian Ch., Rendcombe Rd., 6.30, Mr. G. CRAIG.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM, Moseley, Unitarian Church, Yardley Wood Rd., 6.30, Mr. T. WILLIAMS.
BIRMINGHAM, Wrentley Road Church and Heart Street Mission, Small Heath, 6.30, Rev. H. WARNOCK.
BLACKBURN, Unitarian Church, St. Andrews St., 6.30, Supply.

BLACKPOOL, North Shore, Dickson Rd., 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30, ——, 6.30, Rev. F. COTTIER.
BOLTON, Halliwell Rd., Free Ch., 10.45, ——, 6.30, Mr. I. HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Rev. IAN L. TOSELAND.
BOSTON (Lincs.), Spain Lane, Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Broadway Av., 3.15, Rev. DUDLEY RICHARDS.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRIDGWATER, Christ Church, Dampiet St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Church, Unitarian, New Rd., 11 and 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORAM DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. CHAS. EASTON.
BURNLEY, Unitarian Church, Trafalgar St., 10.45 and 6, Mr. J. S. HALLAM.
BURY, Bank St., 11, Rev. J. W. MAW, 6.30, United Service at Heywood, Rev. G. E. HALE.
BURY, Chesham Unitarian Church, 6.30, Mr. SCOTT JOHNSTON.
BURY ST. EDMUNDS, Churchgate Street Chapel, 6.30, Rev. H. A. GORE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. J. W. DYER.

CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. S. CARTER.
CARDIFF, The West Grove Un. Church, 11 and 6.30, Rev. ERIC PUTIN.
CARLISLE, Unitarian Church, Lorne St., 2.30, Junior Church, 6.30, Rev. W. J. CARTER.
CHATHAM, Unitarian Church, Hamond Hill, 3, Rev. W. HAYES.
CHELTENHAM, Bayshill Unitarian Church, 11, Study Service, 6.30, Rev. BARBARA THOMAS.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WILLIAMSON.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Supply.
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. E. GLYN-EVANS.
CORK, Prince's St., 11.30 and (occ.), 7, Rev. W. A. WEATHERALL.
COSELEY, Staffs., Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. W. HAWORTH.
COVENTRY, New Great Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. T. J. JONES.
CREWE, Free Christian Church, Beech St., 6.30, Miss LIVINGSTONE.
CREWKERNE, Un. Ch., Hermitage St., 11 and 6.30, Rev. FRANCIS TERRY.
CROYDON, Free Christian Church, at Dennett Hall, 11, Rev. A. B. DOWNING.

DEAN ROW, 10.45, Rev. A. W. VALLANCE. STYAL, 6, Rev. W. WADDINGTON.
DENTON, Wilson Street Chapel, 11 and 6.30, Student.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. M. CONSTANCE HARRIS.
DITCHLING, Old Meeting House, 10.45, Miss F. A. MACRAE.
DONCASTER, Free Christian Church, Hill Gate, 11 and 6.30, Rev. G. W. PARKINSON.
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS.
DUDLEY, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. W. T. WILKINS.
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WHITEHOUSE.
DUNDEE, Unitarian Church, Constitution Rd., 11 and 6.30, Rev. ALBERT WHITFORD.

EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER.
EVESHAM, Oat Street Chapel, 11 and 6.30, Rev. W. P. PHILLIPS.
EXETER, George's Chapel, South St., 11 and 6.30, Rev. DONALD FRASER.

GAINSBOROUGH, Unitarian Ch., Trinity St., 6, Rev. WM. CLARK-LEWIS
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. P. CHALK.
GLASGOW, St. Vincent St. Un. Ch., 11 and 6.30, Rev. ALEXANDER REID.
GLOSSOP, Fitzalan St., 10.45 and 6.30. Rev. H. G. WOODFORD.
GLOUCESTER, Barton Street Church, 6.30, Rev. B. L. GOLLAND.
GODALMING, Meadrow Chapel, 6.30, Rev. G. MABEL BEAMES.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.

HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOTT PEASTON.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30. Rev. D. HILTON.
HINCKLEY, Gt. Mt., Baines Lane, 11 and 6, Rev. CHAS. BARTLETT.
HINDLEY, Presbyterian Church, off Market St., 10.45 and 6.30, Rev. R. W. DAVIDSON.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. J. MARTIN HALL.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam St., 11, Rev. DUDLEY RICHARDS.
HUNSLET, Unitarian Church, Joseph St., 6.30, Mr. A. J. WHITTAKER.
HULL, Park Street Church (Unitarian), 11, Junior Church, 6.30, Rev. R. PHILIPSON.

ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. WM. BEER.
IPSWICH, Unitarian Ch., Friars St., 11, Rev. H. A. GORE.

KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chap., 11 and 6.30, Rev. STANLEY MOSSOP.

LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL.
LEEDS, Mill Hill Chapel, 10.45 and 6.30, Rev. E. SHERVELL PRICE.
LEICESTER, Narborough Rd., 11, Junior Church, 6.30, Rev. E. G. GREEN.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUEY.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vaughan Hall, Gernon Walk, 6.30, Miss JOYCE PEARSON.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON
LINCOLN, High St., Unitarian Church, 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD.
LIVERPOOL, Renshe Free Church, 6.30, Supply.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUIRHEAD.
LIVERPOOL, Gateacre Chapel, 11 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Supply.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Student.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LONG.
LONDON, Blackfriars Mission and Stamford Street Church, 6.30, Rev. ARTHUR LONG.
LONDON, Brixton, Services at 5 Killieser Av. (second turning on left down Telford Av.), S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Palace Gardens Terrace, W.8, 11, 3.30 and 6.30, Rev. JOHN BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.30, Mr. F. LEWIS.
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. JOHN CROFT.
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. W. H. CORDELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. MAGNUS RATTER, 6.30, Miss M. GRIFFITHS.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GRIEVE.
LONDON, Islington, Unity Church, Upper St., Preston Hall, 7, Rev. J. HINKINS.
LONDON, Ilford, High Rd., 6.30, Mr. M. SWAINSTON.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. V. FOX.
LONDON, Lewisham, Un. Ch., High St., 11, Rev. R. W. SORENSEN.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. F. HANKINSON.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DUMBLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Mr. J. REBCE WALKER.
LONDON, Richmond Free Church, Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rhyl St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stratford, Unitarian Church, 11.30, Children'sChurch, 6.30, Mr. C. G. KENWAY.
LONDON, Theistic Ch., 1 Grosvenor Place, 11, Mr. J. REBCE WALKER.
LONDON, Wandsworth, Un. Church, East Hill, 11. Rev. W. M. LONG,
LONDON, Welsh Unitarian Church, at Highgate Hill Unitarian Church. 6, 1st and 3rd Sundays. Rev. NOEL JAMES.
LONDON, Wood Green, Unity Church, Newnham Rd., 6.30, Rev. G. J. G. GRIEVE.
LOUGHBOROUGH, Victoria St., 6.30, Mr. and Mrs. GREGORY.
LYTHAM ST. ANNES (ANSDELL), Unitarian Church, Channing Rd., 11 and 6.30, Rev. H. CRABTREE.

MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. L. SHORT.
MAIDSTONE, Unitarian Ch., Market Buildings, 6.30, Rev. Dr. STEPHENS SPINKS.
MANCHESTER, Unitarian Church, Chapel Lane, Blackley, 11 and 6.30, Rev. KENNETH SHERRATT.
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45, Mr. W. HILL-WAREING, 6.30, ——.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. J. GORDON DAVIES.
MANCHESTER, Longsight Free Chr. Church, Birch Lane, 10.45 and 6.30. Supply.
MANCHESTER, Mill Street Free Church, Bradford, 3, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45 and 6.30, Rev. GORDON L. CLARKE.
MANCHESTER, Pendleton Un., Cross Lane, 6.30, Rev. J. HARRY SMITH.
MANCHESTER, Platt Chapel, Rusholme, 10.45 and 6.30, Rev. C. A. PIPER.
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, United Service at Heywood.
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 6.30, Mr. W. HILL WAREING.
MANCHESTER, Wythenshawe, Un. Church, Brownley Rd., Benchill, 6.30, Mr. ERIC PHILLIPS.
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWINN.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MIDDLESBROUGH, Christ Church, Unitarian, Corporation Rd., 6.15, Rev. R. I. PRITCHARD.
MIDDLETON, Old Road Chapel, 6, Rev. J. EVANS.
MORECAMBE, see Lancaster.
MORETONHAMPSTEAD, Cross Chapel, 3, Rev. J. W. LEE.
MOSSLEY, Christian Church, Stamford Rd., 10.45 and 6, Rev. W. WADDINGTON.

NANTWICH, Old Chapel, 6, Rev. GRACE MEWHORT.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. HERBERT BARNES.
NEWCASTLE, Staffs., Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 2.45, Miss B. NEWELL, 6, Mrs. M. JOHNSON.
NEWPORT, I.o.W., Unitarian Church, High St., 11 and 6.30, Rev. L. CHANDLER.
NEWTON ABBOT, Albany St., 6.30, Rev. J. W. LEE.
NORTHAMPTON, Kettering Road Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Church, Colegate, 11, Rev. LEONARD MASON.
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. G. BOLAM.

OLDHAM, Lord Street Church, 10.45, Rev. T. E. NUTTALL, 6.30, Mr. F. G. MASON.
OXFORD, Manchester College Chapel, 11.30, Rev. H. J. MCLACHLAN.

PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH.
PADIHAM, Nazareth Un. Ch., Knight's Hill, 10.30 and 6, Supply.
PLYMOUTH, Unitarian Centre, Houndiscombe Rd., 11 and 6.30, Rev. E. H. KEELEY.
POOLE, Unitarian Church, Hill St., 6.30, Rev. F. MUMFORD.
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. STURGES.
PRESTON, Unitarian Church, Church St., 6.30, Mr. R. PENDLETON.

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MARRIAGE

STANSFELD—YEATMAN-BIGGS.—On February 26, at Elder Yard Chapel, Chesterfield, by Dr. Alfred Hall, D.D., Lt.-Colonel T. W. G. Stansfeld, D.S.O., to Katharine Edith Clare Yeatman-Biggs, widow of Major A. H. Yeatman-Biggs and daughter of Mr. and Mrs. E. D. Swanwick, Whittington House, Chesterfield.

DEATH

FOX.—On March 9, in a private hospital, Alice Maude, for fifty years the devoted wife of the Rev. A. Cunliffe Fox, of 20 Penn Lea Road, Bath.

MISCELLANEOUS

BARGAIN. CARAVAN. 16 ft. Proprietary make. 4 Berth. Interior sprung. Two compartments. Gas cooking, lighting, heating. Ideal home or holidays. New condition. £395.—BM/BHTH, London, W.C.1.

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WANTED. Domesticated Help Middle-aged family of two. Help with rough. Live as family. On bus route.—Miss COX Walker, Hillgarth, Sleighton, Yorks.

PUDSEY, Unitarian Church, 10.30 and 6, Rev. T. BRETT DAVIES.

RAWTENSTALL, Unitarian Ch., Bank St., 10.45 and 6, Mr. WM. MILLAR.
REDWOOD, Hants., The Meeting House, 11, 3rd and 5th Sundays, 11, 2nd and 4th Sundays, 6.30, Dr. J. CYRIL FLOWER.
ROTHERHAM, Church of Our Father, 10.30 and 6.30, Supply.
ROCHDALE, Blackwater St., 10.30, Rev. E. D. DAVIES, 6.30, United Service at Heywood, Rev. G. E. HALE.

SALE, Atkinson Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENDALL.
SHEFFIELD, Unity Church, Crookesmoor Rd., 11 and 6.30, Rev. J. A. KENDREY.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. T. EVANS.
SHEFFIELD (Ranmoor), 6.30, Mr. E. A. MORRIS.
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. ARNOLD LEWIS.
SIDMOUTH, High St., Unitarian, 11 and 6.30, Rev. F. D. JONES.
SOUTHAMPTON, Friends Meeting House, Carlton Rd., 6.30, Mr. E. J. W. BENDIX.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Church, 6.30, Rev. MAGNUS RATTER.
SOUTHPORT, Portland Church, 11 and 6.30, Supply.
STALYBRIDGE, Un. Ch., Canal St., 10.30 and 6.30, Rev. E. D. EVANS.
ST. HELENS, Boundary Rd. St. Helen Workshops for the Blind. 6.30, Lay Preacher.
STOCKPORT, Un. Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JOHN KIRKBY
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MARTIN.
STOURBRIDGE, Presbyterian (Unitarian) Chapel, 11 and 6.30, Rev. ROWLAND LEE.
SUNDERLAND, Bridge St., 11, Family Worship, 6.30, Mr. F. J. HAMBLIN.

NEW RELATIONS IN INDUSTRY

Evening Conference: Thursday, 24th March

STAMFORD STREET UNITARIAN CHAPEL

6 p.m. Tea.

6.30 p.m. The Workers' Point of View

STEPHEN SMITH, *General Secretary, National Federation of Professional Workers. Member of Committee appointed by Archbishop Temple to examine Christian Relations in Industry.*

8 p.m. The Management Point of View

COLIN DENCE, B.A., *Managing Director, "Brands Food Products"*

Publicity leaflets from Rev. Magnus Ratter

FRIAR GATE UNITARIAN CHAPEL, DERBY

ANNUAL SALE OF WORK

Saturday, March 26th

to be opened at 3 p.m. by

MRS. E. L. LILLEY of Leicester

In aid of the Chapel Restoration and Maintenance Fund. The Congregation is faced with very heavy expenses, for unexpected repairs both to the Chapel and Manse. Gifts from former members and friends will be welcomed and receipted by the Secretary, Mrs. M. N. Baily, 48 Belper Road, Derby, or by Rev. M. Constance Harris, The Manse, 47 Markeaton Street, Derby.

ADVERTISEMENT RATES
Births, Marriages and Deaths: Two lines 3/6; 1/6 per line extra.
PREPAID RATES
Situations and Miscellaneous, etc.: 20 words 4/-. 1/9 per line extra
Discount for series of 6 insertions, 5%; 12 insertions, 10%.
Display on Application

SWANSEA, Unitarian Church, High St., 6.30, Rev. BASIL VINEY. Christian Meeting House, Pennard, 11.15, Rev. BASIL VINEY.
SWINTON, Swinton Hall Rd., 10.45, Rev. J. HARRY SMITH, 6.30, ——.

TAUNTON, Mary Street Church, 11, Miss STITCH, 6.30, Mr. SIM.
TAVISTOCK, The Abbey Chapel, 3.15, Rev. ROSAMOND BARKER.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, ——.
TODMORDEN, Unitarian Church, 10.45 and 6, Rev. MAURICE JOHNSON.
TORQUAY, Unity Ch., off Higher Terrace, 6.30. Rev. C. W. TOWNSEND.
TROWBRIDGE, Consgre Unitarian Ch., 3 and 6, Rev. A. F. O. THOMAS.

WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. EDGAR HILL.
WAREHAM, South St., Unitarian and Free Christian Church, 6.30. Visitors specially welcome.
WARRINGTON, Cairo St., 10.30 and 6.30, Rev. J. B. TOMKIN.
WARWICK, High Street Church, 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Supply.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENDALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Rev. LESLIE KEMP.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. SIMPSON.

YORK, St. Saviourgate Chapel, 6.30, Rev. GEORGE S. WOODS.

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., No. 1 Campden Rd., South Croydon, Surrey.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West, and Simpson St., 11, Rev. ANGUS CAMERON.
TORONTO, First Unitarian Church, Jarvis St., 11, Rev. W. P. JENKINS.
VANCOUVER, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. HOSKINS.
WINNIPEG, First Federated Church, Sergeant and Banning; 11, English, 7, Icelandic, Rev. P. M. PETTURSSON.

AUSTRALIA

ADELAIDE, Un. Christian Church, Wakefield St., 11 and 7, ——.
MELBOURNE, Unitarian Church, Cathedral Place, C.2, 11 and 7.30, Rev. WM. BOTTOMLEY and Rev. V. JAMES. Monthly at 4.
PERTH, Unitarian Free Christian Fellowship. Hon. Minister, R. H. FITZHARDINGE. Phone: W. 2875.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Rd., 11 and 7, Rev. E. H. MORGAN.
WELLINGTON, Unitarian Free Church, Tisdall's Buildings, 100 Lambton Quay.

SOUTH AFRICA

CAPETOWN, Hout St., 11 and 7. Rev. D. S. LINDSHIPOVE.

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